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A SHORT  
VINDICATION  
OF THE  
CONSTITUTION  
OF THE  
Church of England.

Endeavouring to Prevent all Future

QUARRELS  
AND  
DISCONTENTS.

PHIL. II. 14.

*Do all things without Murmurings and Disputings.*

L O N D O N,  
Printed for R. C. and are to be Sold by  
Randal Taylor, 1689.

A SHORT  
VINDICATION  
OF THE  
CONSTITUTION  
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AND  
DISCONTENTS.

By J. H. H. H.

In all the principal libraries and bookshops.

LONDON.

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Rural Society 1889.

TO THE  
**Most Illustrious**  
**PRINCESS,**  
 Her Royal Highness  
**A N N,**  
 Princess of DENMARK.

M A D A M,

**I** Humbly Confess, It is a great  
 Presumption in Me, to Offer any  
 thing to a Person of so Great  
 Majesty and Judgment, but the Assu-  
 rance I have of Your excellent Dispo-  
 sition

## The Dedication.

*sition to favour the Meanest Thing from a good Intention (besides the Greatness of Your Charity towards many of my Relations) gives me this Encouragement.*

I am confident of Your Highnesses readiness to promote the Peace of All People; which makes me conclude, That whatever ~~intending~~ <sup>intending</sup> ~~therunto~~ <sup>therunto</sup> will be graciously Accepted.

One of Your Deceased Servants hath often told me of Your Highnesses Zeal to God, and to Your Country; which nothing here below can sufficiently Requite; therefore I doubt not, but the Almighty will give You the Fruits of Peace, which can only answer so much Piety and Goodness.

It is impossible, but there must be Diversity in Opinions, and the World's endures. Men's Dispositions being generally



## The Dedication.

generally as various as their Tempers  
and Complexions; but methinks this  
should not cause Difference in Affection,  
which is the only thing that gives Occa-  
sion to our needless Quarrels and Super-  
stitious Scruples. To prevent which, it  
must be the Work of Heaven only.  
(And so far as it may be lawful for  
me to judge, I think there can be No-  
thing more proper than to consider, how  
agreeable the Constitution of Our Church  
is to the Commands of GOD, which all  
must of Necessity comply with, if they  
would but lay aside all Passion and Pre-  
judice, which hath all along given Birth  
and Growth to our Divisions. And it is  
sad to think, That our Gall-less Reli-  
gion should by this means be Entitled to  
so much War and Bloodshed.

It is a Blessed Thing to be an Instru-  
ment of Peace, and the least Hopes of  
promoting

## The Dedication.

*promoting it is very pleasing to the Minds  
of all Good Men ; and I am sure  
Your Highness will to the uttermost  
Encourage it, having always the Fruits  
of it in Your own Breast.*

That Your **HIGHNESS** may  
always continue Stedfast and Un-  
movable, (*as You have hitherto done*)  
and in the End obtain Everlasting  
Life, is the Hearty Prayer of,

MADAM,

Your Highnesses Most Humble,

and Most Obedient Servant,

**THOMAS GRICE.**

( 1 )

A  
**SHORT VINDICATION**  
 OF THE  
**Church of England.**  
 ENDEAVOURING  
 To Prevent all Future Quarrels and  
 Discontents.

**G**OD Almighty (tho Man by his *Disobedience* had pull'd off the Seal of the Indenture which he had made with him) was pleased to renew his Covenant for the Salvation of lost Mankind: He was pleased also to give forth a Commission to certain Elected Persons, to proclaim unto him the grand Instance of his Divine Love, and his Gracious Goodness; namely, What it is he hath done

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done for them, in and by his Son *Jesus Christ*; and withal to assure Mankind, (that unhappy Seed of *Adam*) that the Merits of *Christ's* Blood are sufficient, thro' Grace, to effect their Reconciliation with their offended God: And that they believing the Power of his Resurrection, and committing themselves to him, by submitting to the Motions of his *Holy Spirit*, and by Faith, placing their Affiance upon his gracious Promises, may obtain an Eternal Inheritance among the Blessed, thro' the merciful Mediation and Merits of his Son *Jesus Christ*.

But since these Holy Men (whom God had thus Commissioned) are fallen asleep, the vigilant and watchful Enemy of Mankind, *Satan*, hath prevailed by his sly and deceitful Subtilties, not only to bring in a Counter-Doctrine, and to commit High-Treason against the Royalty, Love, Goodness and Sovereignty of the *Son of God*, by altering, changing, and contradicting his Gospel-Proclamation, to the great obscuring and dishonoring of his Name, and grand Prejudice of the Sons of Men; but also hath employed many to pretend unto their Brethren, that they

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they have a more Seraphical Understanding, and a greater insight into the Word of God, than the Apostolical Doctrine, holds forth, making the World believe, that Religion is nothing else but a Politick Engine; and the Precepts of the Gospel of *Jesus Christ*, to be nothing else but Human Arts and Constitutions; and the *Apostles* and *Evangelists*, not Men inspir'd by the *Holy Ghost*, but States-Men employ'd to make these Constitutions to take effect in the World.

But not only this, and the Satanical Subtilties of the *Devil* effect, but also he induc'd many to neglect the Fundamental Principles of Religion; to spend their whole time about Discipline, Ceremonies, and Circumstantial Points; And in this their fierce and eager pursuit, the Spirit of Error not suffering them to be content with those Rules, and that clear Light, which so brightly shines, and is so eminently refulgent in the Word of God; They are led by their own foolish Fancies, daily creating in them diversity of new Opinions; and so falling into Sects and Schisms, and by their Divisions and Mental Reservations, they preserve not the Unity

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of the Holy Spirit, but, like to many discon-  
 tented Members separating themselves from  
 their Body, they become monstrous in the  
 Profession of their Religion, breaking the  
 Bond of Peaceable Love, and falling off from  
 the Communion of Saints, as if it were no Ar-  
 ticle of their Creed; and being in love with  
 their Inventions and New Opinions, they  
 contend for them as Fundamental Tenets.  
 And not only so, but malign and uncha-  
 ritably Asperse those that dissent from them  
 therein, tho never so Conscientious and Re-  
 ligious, as if they professed not the same  
 Faith, yet served not the same GOD, nor  
 Believed in the same Jesus Christ.

Thus by their Enlistment & Contentions, by  
 their groundless and pragmatical Disputa-  
 tions about Religion, they pretend (without  
 Legal Authority or Approved Reasons) to  
 introduce a Reformation into our Church.  
 And thus these Preceding Brethren breed  
 great Factions and Seditions in the Com-  
 monwealth of Israel, and raise such Storms  
 and Tempests as endanger even the Ship-  
 wreck of the Church. To prevent which  
 Disturbances S. Paul gave this Advice, Do all  
 things



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things without Marring and Diluting;  
And that for these several Reasons  
First, Because whilst we are Disputing about  
Controversies of Religion by the Suppi-  
erion of the Truth we omit the Honour of God  
and neglect the observing of this indispensable  
Commandment. Secondly, Because in Doubting there is  
no Progress nor Satisfaction. Thirdly, Because we Must  
Secretly Unknow. Fourthly, Because the Tradition of the  
Scriptures is Infalible, therefore the Truth  
of them is so too. Fifthly, Avoid Disputing out of respect  
to the Example of Christ our Saviour, who has  
desisted from his different Apprehension of things,  
that he might be contented unto, and willingly com-  
plied with in any reasonable Terms. Observe  
first, Forbear Disputing, because whilst we  
are so, (we omit the Honour of God, and Men  
refusing to stand to the Determinations of  
the Church, and submit to her Condemnations  
and



and Actions of those who are the Ruling  
part thereof, and the only lawful Magistrates,  
do Cavil oftentimes about the least necessary  
Points of Religion and Divine Worship;  
and forget to Honour God for the glorious  
Nativity and Incarnation of his Son; for the  
Merits of his Death, and the Power and Efficacy  
of his Resurrection, whereby they are  
brought (by a lively Hope) to be justified  
by the Righteousness and perfect Obedience  
of *Christ* in the Court of Heaven, and are at  
last Capacitated thro' the Merits of his gra-  
cious Mediation, to be reconcil'd to God,  
and consequently to obtain Everlasting Sal-  
vation.

They forget to praise God, for the several  
Offices of his Son *Jesus Christ*.  
First, For sending him to be our High-  
Priest and Mediator; that by the Sacrifice of  
his Blood, and by the only Merit and Inter-  
cession of the same our High Priest, Divine  
Justice might be satisfy'd, and Man (not-  
withstanding his Transgressions and Contra-  
ventions to his Divine Ordinances), might  
be presented with face before God, he accept-  
ing the Righteousness of his Son, and there-  
upon

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upon disabling his own Justice from making any further Demands.

Secondly, For sending his Son to be our Prophet, to Instruct his Church, by revealing unto it the Way and Means of Salvation, in communicating unto the Members thereof, that Grace and Redemption which he hath purchased for them from his Father, Rom. 5. 17. in declaring the whole Will of his Heavenly Father unto them. Whence we may learn, That it is a gross and intolerable Error in Men, to think that our Saviour Christ hath not delivered all things pertaining to the necessary Instruction and Government of the Church, but left them to the Traditions and Intentions of Men: And that we may rest abundantly satisfy'd with that Doctrine which he hath communicated unto us, let us leave off all Murmurings and Disputings.

But then again, As in the time of Cavilling and Disputing we omit the Honour of God, so also we neglect our indispensable Duties: We make no progress nor proficiency in our Duty; God's Services are left undone, his Will unfulfill'd, his Ordinances neg-

neglected, the Conditions and Promises of his Covenant not thought upon; but his Mercies are slighted, his Grace is rejected, his Goodness undervalu'd, and his Name so often in our Disputes talkt of, that his Nature is almost quite forgotten.

Thus whilst we are Disputing, whilst we are in our Angelical Raptures, as we think them; whilst only in our own vain and foolish Concoits we are carry'd like *Elijah* in a *Fiery Chariot* (in our Hot Disputings) even unto *Heaven*; we rather keep our selves distant from the Union and Communion of *Jesus Christ*, and deprive our selves of that Mercy and Salvation; which by an humble Submission, thro' Faith unto God, we might have obtain'd.

Thus by our Disputings and Cavillings about Religion, about the Way to our Heavenly *Jerusalem*, we at least make no progress, and (I am afraid) too often miss of our intended Journey. Which brings me to my

Third Reason, which is, That we should do things without Disputing, because no Moral Evils, relating to Ecclesiastical Constitution

stitutions are secret or unknown, among all things that concern the Interest, or are serviceable to the Cause of Religion, and the Service and Worship of God.

There's nothing that makes a greater Blustering and Hurly-burly, or gives a greater Affront to the unpeaceable, unquiet, and unreasonable Temper of those who are devoid of the Spirit of Conformity and Allegiance, than Ceremonies and Censures of the Church, which (how allowable and conformable to right Reason) is easily prov'd and reconcil'd from the several Uses and Ends, for which they were instituted and ordain'd; And,

First, Concerning the Ceremonies of the Church.

Now that the Ceremonies of the Church are things in themselves merely Indifferent, and so no direct part of Worship, is a Truth acknowledg'd and declar'd, since that they are only Ecclesiastical and Human Constitutions. And the Doctrine of *Common Prayer*, and of the *Homilies* (speaking of Ecclesiastical Ceremonies) expressly declareth, That they are for a goodly Discipline.

pline and Order, which may be chang'd and alter'd, and therefore are not to be accounted equal with God's Law, which is altogether unalterable.

And again, our Articles assert, That our Church hath Authority to change and abolish Ceremonies ordain'd by Human Authority, that all things thereby may tend to Edification: All which shews, that there is no Holiness plac'd in them, and that they are in themselves no direct part of Divine Worship. Yet the observation of Ecclesiastical Ceremonies, tho' things in themselves meerly indifferent, and left only to the Determination and Appointment of the Church, so far as they make for Order and Decency, may render our Services more acceptable to God.

Thus in our Religious Adorations, all comly and reverend Gestures, as Kneeling, Standing, Lifting up our Hands and Eyes, Silence in the Service of God, and such like Decent Rites, which are not determined particularly as necessary Duties; yet, as they include a Reverence of God and his Ordinances, as they are an obedient Respect  
to

## (III)

to that Command, That *all things be done in Decency and Order*: Lastly, As they include a subjection to the only Lawful Magistrate, and a desire of the Churches Peace, are things which may be highly serviceable to the Cause of GOD's Glory, and the Honour of his Religion: Whence we may observe, That all irreverent and unbecoming Gestures, all Ecclesiastical Ceremonies and Rites of Religion, repugnant to the Word of God, or not warrantable by the general grounds thereof, such as are not for Order, Decency, or Edification in general; that all Will-worship, whereby we make any thing a part of Gods Service, which is not commanded by himself, or has Episcopal Authority in it, tho' it has never so great a shew of Godliness in it, yet in that it leaneth to Man's Wisdom, is altogether forbidden and unlawful, Col. 2. 23.

Secondly, Tho' these External Rites and Ceremonies be never so good and innocent in their own Nature (as being neither owed as our necessary Duties, or used as the Papists use them, namely, as operative Means

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to convey Grace to our Souls in and by  
 themselves alone.) yet the admitting or  
 introducing too many, would be very pre-  
 judicial to the Cause of Christian Religion  
 as being us rather to attend those Exter-  
 nals, than to mind our Spiritual Duties  
 and by carrying our Affections from that  
 inward and Spiritual Worship and Adora-  
 tion, by which alone God is glorified, and  
 our Souls Eternally saved.

**Thirdly,** That no Power is to be admitted  
 in the Church, to prescribe any other Form  
 of Worship, repugnant to Gods Word, or  
 contrary to good Order and Decency.

Since therefore these Ecclesiastical Cere-  
 monies, tho' things in themselves altogether  
 Indifferent, yet (as for matter of use) are  
 allowable, in that they make for Decency,  
 Order, and Edification, and in that thereby  
 the Mind is better holden in the thing  
 affected, and better helped and furnished in  
 Inward Worship, when the Mind and Body  
 are both joyn'd together in the same Reli-  
 gious Exercise and Adoration.



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If then, I say, to use them be a thing not  
 contrary to right Reason, and thereby we  
 do no Dis-service to the Cause of Religion  
 or Divine Service; then consequently to  
 use and observe them is a thing morally  
 good. Which being granted, it necessarily  
 follows, That not to submit to the Deter-  
 minations of the Church; not to commu-  
 nicate with the Members thereof, by a Sub-  
 mission to him who is the only lawful and  
 Supreme Magistrate; not to conform to  
 Episcopal Constitutions, or (if necessity re-  
 quireth) to Actions of General Synods or  
 Councils, which make or tend to Unifor-  
 mity, Order, and Edification, consequently  
 is a thing Morally Evil, and does as naturally  
 appear to be Evil, as the contrary appears to  
 be good. For, if Obedience and Confor-  
 mity be Moral Vertues, it necessarily follows  
 from the Suggestions of Natural Reason,  
 that the contrary, viz. That Rebellion and  
 Nonconformity are Moral Vices. Therefore  
 avoid Cavillings, for there needs no Dis-  
 puting, since that no Moral Evils (relating to  
 Ecclesiastical Constitutions) are recter or  
 unknown.

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But

But I shall now pass from the Ceremonies of the Church to the Censures thereof.

That Censures (as they are Judgments of the Church for ratification of the Threats of the Gospel against the Abuses thereof) are indispensably necessary, and therefore good and convenient, as doth most evidently appear.

First, Their use is this, That as Magistrates (by the Laws of the Commonwealth) do exercise their Justice, by inflicting and dispensing Punishments to the Offenders, according to the nature of the Crime: So the Spiritual Censures are necessary to the Church, both to help the Godly, and restrain and extirminate out of it the Profane and Irreligious Party, as the Penal Laws of the Magistrate in the Commonwealth.

But then their necessity does farther appear, since in the Church of God there are of all sorts, both Holy and Unholy, Obedient and Disobedient, it is impossible (without Correction) to preserve good Order therein; especially to restrain the Sons  
of

of Disobedience from Offending or Slandering their Profession.

From whence we may learn, That they who upon this Pretence, viz. That God forceth no man to come unto him, to serve or Worship him; therefore if they will retain Communion with the Members of the Church; If they will submit to the Constitutions and Determinations of it; If they will Assemble and Meet together, to invoke and call upon God's Name, to condole and publickly confess their Sins and Infirmities with them, to ask and beg Forgiveness at the hands of God; or, in a word, to serve and worship God, or do any Religious Act, they may, if they please or will; but so to do, they are not oblig'd, forc'd, or compell'd.

I say, That they who upon this Pretence contemn, and think the Censures of the Church useless and unprofitable, or things not warrantable from God's Word; but only Acts and Constitutions of Men forward and ambitious of exercising Authority; and therefore by them they are no whit debarr'd, (tho' nevertheless, whom the

the Church separateth from the Outward Seals, they are also depriv'd of the Inward Graces; ) I say, That these Men are senseless and unreasonable, like them in the 20th of *S. Matthew*, that refuse to bear the Yoke of Government, and to have a Sword in the Commonwealth.

But furthermore, There are many among us, who affecting or aspiring to the Celestial Supremacy, always endeavour either to induce a Reformation into Our Church, or else to institute a new Religion; and this they would fain do, by pretending, that they (and none else) are the true Tribe of *Levi*, sufficiently wise to be their own Priests, to Teach and Administer themselves; fitter to Instruct, than to Learn; to Teach, than be Taught; to Govern, than to be Governed; and thus they go merrily on in their foolish Concoits; and being possess'd with the Spirit of Disquiet, they seek to gratifie their Envy, by procuring and causing the Jurisdiction of the Clergy to be Voted and Gried down, and the power of the truly lawful Ministers

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Ministers of God to be Reviled, that they  
themselves might be exempted from Can-  
onical Obedience, and so become Indepen-  
dent.  
And this they do by Courting the  
People, and pleading the Cause of a Godly  
Party; and telling them, that their Priests  
take too much upon them, in studying for  
foolish and useless Ceremonies, strange  
and unnecessary Censures for them; where-  
as they are all Holy; yea, very Holy  
every one of them. And who do you  
think these Men are? Why, these are  
they who are only Zealous and Devout;  
the seeming Godly Party. And yet a People  
so silly, that when they come to En-  
counter, they are sure to be sufficiently  
Baffled, and to have themselves and Reli-  
gion sufficiently expos'd to Contempt;  
and upon all manner of Attacks, either  
wounded with a secret Dislike of their  
own Religion, or else oblige themselves  
to a stupid and brutish Witsdom, and  
Obstinacy.

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'Tis from hence we hear of so many, so often, and so easily seduc'd; and that is the time, viz. when Men fall off from the Rational Way, and sink into Blind and Ignorant Devotion; from whence we may date most of our great Ills of Rebellion, and privy Conspiracy. In a word; From whence even all those Devout Fooleries, which so much incumber'd the World, had their first Rise.

Therefore since that Ecclesiastical Censures (as appears from what hath been said) are warrantable, and also of indispensable Necessity, for the Good and Government of the Church, they are therefore to be dispens'd and born without Murmurs and Disputings.

*Fourthly,* Do things without Disputing, Because the Tradition of the Scriptures is Infallible, and therefore the Truth of them is so too; wherefore there needs no Reasoning or Contention about their Doctrine, or the Truth of their Information. There are many Men in the World, who by their Prophane Discourse, which they themselves



selves call Wit, would fain Hector all Religion out of the World, by deriding all Attempts which tend to its Rational Justification.

And this they do by making the World believe, That Religion is nothing but the Fear of some invisible Power, feigned in the Minds of some fearful Foolishly devout Men; and that the *Bible* is of no force as a Law Divine, but only there where it is made to be so by Laws Civil and Political. But that the Authority of the *Scripture* is altogether Divine and Intallible, and the Matter therein the immediate Inspiration of the *Holy Ghost*; I shall (to take away all Cavilling and Disputing) sufficiently convince and demonstrate by these following Reasons.

Now the Authority of the *Scriptures* must either depend upon the Authority of the Church, or else God must be the Author of them; but the Authority of the *Scripture* can no way depend upon the Authority of the *Church*; because to believe the *Scripture* is a work of Faith, but the *Church* can't infuse Faith.

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Again, Any Authority which the Church hath, must be proved by the Scripture; therefore the Scriptures depend not upon the Church.

Now, that God is the Author of them, and that the Truth of them is unquestionable and infallible, we may easily be convinc'd from these Reasons:

First, From the Doctrine of them; The Mystery of the Incarnation of the Son of GOD, his Resurrection and Ascension, after his Death and Passion; the Union of his Divine and Human Nature into one *Emmanuel*; Three Persons and Subsistences in One GOD, and GOD to become *Man*, are things that the finite Capacity of Man can't reach, being far beyond the narrow Sphere of his Understanding.

Secondly, From the Matter about which they Treat; They promise Eternal Life to the Faithful and Obedient, and Eternal Woe to the Disobedient; They prescribe Laws for the Thoughts, which none but God can pierce; They require *Sacrifice*, but prefer *Obedience*; They enjoyn *Fasting*, but tis from Sin; They forbid *Lusting*, and *Coveting*; which

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which Exactions and Prohibitions are not to be found in Human Laws, but only in his who searches the Heart, *G O D Almighty.*

Thirldy, From the continuation of the Wonderful Prophecies, foretelling things to come (so long Marked out before) with their Circumstances; not doubtful (like the Oracles of the Heathen,) but such as had in all their Times certain Performances; and therefore unto what may we attribute them, but the Inspiration of the *Holy Ghost*? Thus was the *Messias* promised to *Adam* Four Thousand years before he was born. Thus was the Rejection of the *Jews*, the Calling of the *Gentils*; the Kingdom of *Antichrist* foretold; all things coming to pass aright, without any failing or mistake; the fulfilling of which Promises can't be ascribed to any, but the Infinite *G O D*, who grasps all Seasons and Times, and with the same infinite Eye, beholds all things present, past, and to come.

Fourthly, From the quality and condition of the Pen-men and Writers of them; some of whom were never train'd up in

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the Schools of Men; and yet in their Writings shew that depth of Wisdom, which the most Learned Philosophers could never attain unto: And then the Matter of the *Holy Scripture* being altogether of the Heavenly Doctrine, and favouring nothing of Worldly and Earthly Affections; but every where condemning the same, declaring the *GOD* of Heaven to be the Inspirer thereof.

Whence also farther (to avoid all occasions of Questioning and Doubting, or rather of Cavilling and Disputing) we may learn by the way, That since the *Scriptures* do receive indispensably their Authority, not from the *Church*, but from the only perfect and True *GOD*, that thereupon being themselves holy, perfect, and true, as he is, are also sufficient for the knowledge of Christian Religion; that they do most plentifully contain all Doctrines necessary to Salvation: Whence it followeth, we need no unwritten Verities; no Traditions, no Inventions of Men, no Canons of Councils, no Sentences of Fathers; much less the Decrees of *Popes*, to supply any supposed defects

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defects therein, or to give us more perfect Directions in the Worship of G O D, or in the Way of Life, than are express'd in *Canonical Scripture*.

We may also learn from hence, That the Authority of the *Scripture* being Infallible, the Rule thereof is indispensably true and sufficient to make us wise unto Salvation; and consequently, that there is to be learned out of it a Rule both of *Faith* and *Works* for our Instruction, by the ordinary Means of Reading and Praying, to which G O D promises the assistance of his Grace, *Jam. 1. 5.* *If any of you lack Wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not, and it shall be given him;* for the *Sword of the Spirit*, which is the Word of G O D is given unto us by the *Holy Ghost*, both to defend our Faith, and overcome all our Spiritual Adversaries, viz together with all false Prophets, Hereticks, Schismatics, and such like, *Eph. 6. 17.* Therefore the *Scriptures*, the immediate Inspiration of the Spirit of Truth, the *Holy Ghost*, are not to be canvas'd up and down, or any way (as we please) alter'd; their nature being as un-

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unchangeable as their Anchor; therefore  
leave off Reasoning, and do all things without  
Disputing.

But Fifthly and Lastly, *Avoid all Strife*  
out of the *Examples of our Saviour Christ*.  
Our Saviour had the Spirit of Godly Con-  
stancy in him; His Carriage was always  
Civil and Urban, Humble and Candid,  
Quiet and Peaceable toward his Church;  
he was so far from the Spirit of Non-  
conformity and Contention, of Morosity and  
Disobedience, that he rather condescended  
unto and complied with any National  
Terms, than sought to work Disturbance  
and Faction, Separation and Division among  
his Apostles.

Therefore let us stand to the Determi-  
nation of the Church, and of Wiser Men  
than our selves; Let us stand to the Con-  
stitutions and Actions of our Bishops, the  
only Lawful Magistrates; Let us still retain  
Communion with the Church, and Mem-  
bers thereof; that by Peaceable Living, Uni-  
formity of Conversation, the Honour of  
GOD's Name, the Cause of his Religion,  
the

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the Interest of his Service and Worship may be promoted and advanced.

In a word, Let us joyn with the Apostle, and do *all things without Murmurings and Disputings, that we may be blameless and pure, the Sons of God without rebuke, in the midst of a naughty and crooked Generation; that at last we may enjoy the Fruits of Peace and Obedtence, viz. Eternal Life and Glory; thro' the Merits and Mediation of our Lord and Saviour Jesus Christ. Amen.*

F I N I S.